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ABSTRACT

Continuing education of the clergy includes, in addition to theological education, sociocultural disciplines, training in professional skills, and personal development. Institutional provisions are many and varied--theological schools, universities and colleges, conference and study centers, institutes, interseminary centers, denominational boards, and interdenominational organizations. The question of who has responsibility for providing it is debatable; a strong case can be made for seminaries but it might be a peripheral interest and a financial strain. It has been suggested that an interseminary approach--already undertaken with some success--seems better; residential study has advantages over other programs, as shown by the "Tower Room Scholars" (Union Theological Seminary in Richmond), the "Seabury Fellows" (Seabury-Western Theological Seminary, Evanston), and others; there should be some association with, or in the setting of, a good university. A minister may be motivated by a career or identity crisis or by the authority of hierarchical jurisdictions. Denominational or interdenominational boards should publicize evaluative criteria for judging programs, provide financial support, and act as intermediary between the agencies and the ministers. (EB)

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THE COMMITTEE FOR
THE CONTINUING EDUCATION
OF THE CLERGY

THE CONTINUING EDUCATION FOR THE MINISTRY MOVEMENT.

BY
Alden D. Kelley

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PREFACE

This study of the contemporary scene in continuing education for the ministry would not have been possible for me except for those to whom I am indebted as follows:

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The Bishop of Southern Ohio, the Rt. Rev. Roger Blanchard, and the Committee for the Continuing Education of the Clergy in the same diocese, - both of whom encouraged putting in report form my impressions or reflections gathered in the course of several month's research and study.

Numerous individuals consulted who patiently gave me time from their busy schedules; notably the staff of the Ecumenical Continuing Education Center at Yale, Connolly C. Gamble, Jr. of the Union Theological Seminary in Richmond, Va., and Walter D. Wagoner of the Boston Theological Institute.

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To these, and many others unnamed, go my sincere thanks.

Alden D. Kelley
Gambier, Ohio.

INTRODUCTION

There are a multitude of programs and institutions now involved in continuing theological education.* Despite the great variety of approaches, there is one factor which is fairly common: the understanding of the nature of continuing education. "That part of the learner's planned education that has its point of beginning where formal education ceases to be his primary occupation in life." (John Douglas Clyde)

Connolly Gamble affirms that continuing education is "the planned learning which goes on after a person changes permanently from his primary role as 'student' to 'minister'." This has been accepted in part and modified by Henry Adams, "those learning experiences which are deliberately undertaken by ministers for the purpose of increasing their competences."

It is significant that these, and many other, attempts to define the field of continuing education do not restrict the concept to <u>theological</u> education. It is generally agreed that the content should comprehend more than the theological. It should include the socio-cultural disciplines - behavioral sciences; political, economic, and social studies.

Moreover, the focus is not exclusively on content or normative studies; continuing education is concerned with training in professional skills (functional activities of the ministry) and personal development - spiritual discipline or "priestly formation". This means that any well-conceived program of continuing education has a threefold objective. The goals of continuing education, thus broadly envisaged, are not always compatible; at least they are not equally achievable by any single agency or program.

The very breadth of the field has led to vagueness, ambiguity, and mediocrity in many continuing education approaches. The need is so great and so widely recognized that much that is second-rate is being plugged, and accepted, as continuing education. As we

* The writer has deliberately omitted any discussion of theological education for the laity although the ministry of the laity looms large in his thinking and concerns.

are warned in the report, Ministry for Tomorrow (p.110), "in a day of widespread interest..., it is scarcely necessary to call attention to the importance of this subject. The present danger is not so much that continuing education be neglected, as that it be of inferior quality or inadequately conceived."

Even in the area of theological content the "reflection" aspect of the reflection/action pattern, which should characterize theological education and ministerial function, the stress must not be so much on what to think as on how to think theologically. The recognition of this goal has profound implications for the form or method of continuing education; perhaps, even, for theological education in the seminaries.

Joseph H. Fichter, S.J., in America's Forgotten Priests:What They Are Saying, quotes John McKenzie, "Unless the world suddenly stops moving, the education of the priest must continue as he grows in age; there will be an increasing process of adaptation to fit new conditions and needs." Clearly this means that continuing education is not more of the same subjects and same pedagogical method - mostly lectures, prescribed reading, examinations, etc. It is problem or person, rather than content, centered.

This brings us to the types of educational programs offered under the general rubric of continuing education. Before attention is wholly concentrated on the issues in that area of our inquiry, we should consider the prior question which immediately comes to the fore in any discussion of the subject. Who has the primary responsibility for providing continuing education for the ministry? Any answer to this is highly debatable and it might seem better to avoid controversy by turning directly to matters of more general agreement. However, it is the opinion of the writer that this is not a simple "which came first, the chicken or the egg?" The possibilities realizable by any program are greatly conditioned, if not wholly determined, by the nature of the offering institution or agency. The wisest and most effective answer to the needs of the ministry, as such may be theoretically conceived, is capable of actualization only in terms of available personnel, educational and financial resources, and an ongoing community to provide a supportive social (family) context.

I
Types of Agencies

A. The institutional provisions for the continuing education of ministers are many and diverse. Each year sees an increasing number of agencies involved and a wider band of offerings. In fact, the number is now so large that there is not available any accurate count. Many institutions, which have for a decade or more been offering various special lectures, "refresher" courses, and "pastors' institutes", are now engaged in promoting long-established study opportunities under the title of "continuing education". The content and methods employed have hardly been affected at all by new insights into the needs of the clergy or by contemporary educational techniques including such learning media as television, films, teaching machines, radio, and other electronic devices.

Categories of institutions assuming responsibility for continuing education may be thought of as seven in number:

Theological schools
Universities and colleges
Conference and study centers
Institutes of pastoral care, counseling, group dynamics, preaching, urban ministry, etc.
Interseminary centers
Denominational boards, committees, agencies
Interdenominational organizations

There is some overlapping here because denominational programs, for example, may be regularly channeled through theological schools, universities, or conference centers rather than organized on an occasional or ad hoc basis.

At the moment a large part of the "great debate" centers on the question whether seminaries, universities, and colleges should assume primary responsibility or whether it should devolve on the denominations. The argument for denominational, or interdenominational, sponsorship is persuasive: Seminaries, etc., at the best, will tend to regard continuing education as peripheral to their main interest; They are inclined to provide courses that are "more of the same"; Their educational approach is likely to be pretty traditional and conventional (not so open to new educational methods, more content than person centered); Financial resources are very limited; Their faculties are even now overworked and they cannot easily adjust to responsibility for "extras". Denominational

bodies (national boards, regional or district juridictions) can usually provide more motivation to the clergy through their hierarchical or other authoritative structure.

On the other side, a strong case can be made for the seminaries: There is immediately at hand personnel within the teaching body of the institution; Administrative officers are available; There is a library and, in some instances, a library extension service program; A necessary ongoing community of teachers and students provides a supportive context of ministerial studies; Degree granting privilege can be a contribution to study motivation in some instances. As of this year, the largest amount of educational offerings and funded experience in the supervision of study are to be found in the seminaries. Moreover, the increasing trend for seminaries to locate in university areas (thus making possible interdisciplinary resources and exposure) and/or in "clusters" along with recent developments in interseminary and interdenominational cooperation add weight to the claim that theological schools are natural and logical agencies for the implementation for continuing education objectives.

B. Although the main concern of this discussion is continuing education as mediated through the theological schools, much has been done and continues to be done through other agencies. In fact, in purely quantitative terms more is at present available for continuing education of the ministry in non-seminary centers.

Some of the oldest agencies in the field are universities (including landgrant institutions) and colleges. Since 1910 the University of Wisconsin has had a program for rural church leaders. The oldest residential center for continuing education is at the University of Minnesota and its first course for ministers was in 1937. The Michigan State Continuing Education Center, for another example, has a three-year cycle for its Rural Leadership School and thus sustains an educational relation to pastors over a longer period and with greater impact than have many seminaries.

By and large university centers are not equipped to deal with normative matters of doctrine, morals, liturgy, discipline, polity, etc. Their contributions are to the functioning of the ministry in such areas as counseling, psychology, sociology, religious education, political and economic problems, and communication arts. However, there are of-

ferings in some instances and on a non-sectarian basis in the fields of philosophy, comparative study of religion, biblical studies and archaeology, etc.

By "institutes" is meant an independent center not attached to a larger institution, such as a theological school or university. There are a number of such supported and/or sponsored by particular denominations or, in some cases, with interdenominational backing. These tend to offer training especially in the functional aspects of the ministry, in professional skills. However, not a few of these para-academic agencies are concerned with helping the minister to achieve personal development, role identification, and spiritual growth. The special focus of an institute may be as diverse as mental health, religion and psychiatry, family relations, group life, race relations, clinical training, inner city ministry, education in economics, counseling, preaching.

There are numerous conference centers that have over the years provided continuing education programs for the clergy. These are usually characterized by lectures or addresses by outstanding leaders in the churches, some small group study, and even less individual involvement. The educational value, despite the obvious attraction to some who attend year after year, would seem to be slight.

Cooperative programs by seminaries are on the increase, as is well-known. Perhaps it is just now being realized how important an ingredient in the total continuing education approach such interseminary, interdenominational, interfaith, and ecumenical centers are and are likely to become. For this, and other, reasons discussion of the interseminary programs will be postponed until some of the specifics of seminary programs are considered.

Denominational and interdenominational continuing education programs have been sponsored both nationally and regionally. In many cases, as indicated above, the facilities of seminaries, universities, etc. have been utilized. In other cases the programs have been carried on at institutes, conference centers, and on special occasions at summer camps, motels, downtown hotels, and where have you. The content and teaching (learning) approach of national (regional offerings are not distinctive either of the centers or the sponsor(s)), so they will be treated in the next section of this discussion.

A. There are now nine approaches utilized by seminaries in the area of continuing education. In very few cases are all of them to be found in any one institution. It is probable, however, that a varied mix will characterize the efforts of any given school. Perhaps it could be argued that by interschool agreement and protocol one institution in a region should concentrate all its energies on one or two contributions to the total program of continuing education. Such an approach might be qualitatively better, less costly, and more efficient from the viewpoint both of the student and the institution.

1. Next to the availability of qualified teaching personnel the highest priority goes to an adequate library. It is at this point that self-study frequently is defeated because no personal library is likely to be sufficiently large, up-to-date, and selective to support a home-study program.

A theological library collection is usually of direct assistance only to clergy in the immediate vicinity or those in residential study. This means that a sine qua non of an effective continuing education program is a library extension service. Such a facility is expensive; additional buying because of need for duplicate copies, postage and mailing containers, and extra personnel. Closely related to an extension service, although a quite different enterprise, is an institutionally sponsored bookstore. This should be well-stocked, capable of reasonably prompt service, and with provision for discounting the retail prices at least of those books which are integral to a course or study program even though the losses may have to be underwritten as a subsidy. In passing, it can be noted that books, especially when "required", bought for professional advancement are deductible from the Federal income tax.

2. Theological schools often provide book-buying and reading guidance through their own publications. This may be in the form of "learned" journals carrying an extensive book review section or the less formal recommendations regularly solicited from members of the faculty. This program can be frustrating, however, if there are no provisions for borrowing or buying books.

3. Directed study by mail is common enough in university extension schools but carried

on in only a few cases by the seminaries. This can be a time-consuming effort for the faculty. It involves preparation of study guides, bibliographies, reading and commenting on (sometimes even grading) required papers. There is no doubt that, given adequate motivation and sufficient self-discipline, home-study programs have been helpful to many clergy. They lack, of course, the advantages of community support and the insights attained through the give-and-take of discussion with others.

4. One of the oldest offerings by seminaries is the occasional lecture series, either by resident faculty or visiting church leaders. Despite its continuing popularity and admitted value, in some respects, it is questionable as an educational program. Perhaps for some, attendance at special lectures may stimulate further study and deeper involvement in a learning experience. But, there are other and more effective ways to promote clergy participation in their continuing education.

5. Off-campus study groups led by seminary faculty members are increasing in number and in depth of expectation. This is especially true when the study groups are correlated with a home-study program. The group experience undergirds the private study, provides additional motivation, and clarifies the learning process by making possible free discussion among the group members and dialogue with the faculty resource person.

6. Some seminaries,which are located in metropolitan areas, may provide for ministers special courses, or other learning programs, throughout the academic year. These may have attached to them the symbols of academic achievement by allowing credit toward an advanced degree. However, "credit" is not necessary if there be inherent in the program a "covenant of learning", i.e., a sense of responsibility to the group leader and to others for personal commitment and participation.

7. Short term (not less than a week, 10 or 12 days preferably) residential study programs are the fastest growing forms of continued education. These are frequently integrated with home study either by assigned reading prior to residence or follow-up in the form of guided study, papers, reports, etc., or both. Increasingly these residential study opportunities are person centered rather than subject oriented; that is, the overall plan is the product of consultation between student and teacher. The role of the

latter is not the imposition of some cut-and-dried syllabus on the student but is, rather, a guide to the learning resources, a maintainer of reasonable standards of achievement, and a fellow-explorer of new avenues of educational progress.

B. (1) It has been more than hinted above that assigning to the seminaries responsibility for continuing education is burdening them with demands that no one institution can fulfill. Rather, it has been suggested, the operation of continuing education programs would better be parceled out among several schools. Such a policy is not only for financial and administrative reasons. The needs of the ministerial student or trainee are better served in an interseminary, interdenominational, or interfaith setting.

Attempts at an interseminary approach have already been undertaken with some success to date and there is the promise of more in the future. Notable in the field of institutional cooperation are the Pastoral Fellows program involving five institutions of the Northeast; the newly established Boston Theological Institute; the Graduate Theological Union (Calif.); and the Ecumenical Center for Continuing Education at Yale.

Perhaps none of the foregoing have begun to realize its potential (due in part to lack of adequate financial support) but surely they are on the right track. They are the "wave of the future", it would seem.

Although some of these cooperative ventures are inter-institutional and involve residence, at least temporarily, in one school out of several, the Ecumenical Center located in New Haven is in a way an autonomous agency dependent, however, on the library and faculty resources of the area. Thus it is able to establish its own community life and esprit de corps. It operates, at least in theory, on an invitational basis rather than individual applications.

In this era of cross-cultural life and religious pluralism, the ministerial student is short-changed if his opportunity for continuing education is restricted to denominational agencies. A denominationally focused program has little relevance to the realities of present-day ministry.

2. Residential study, whether at a particular seminary or in an interseminary context, clearly has advantages not to be found in directed home study, off-campus courses, special

courses for clergy of a given area, occasional conference center efforts. No small part of the goals of continuing education includes personal as well as professional renewal, deepening of self-understanding, and commitment to the disciplined life ("priestly formation"). The possibilities in this area are not merely due to detachment from day-to-day routine and responsibilities, nor exposure to new stimuli, nor an extended period "away from it all". Much of the gain in these areas comes from a common life and task, and the supportive elements in such a situation. The experiences of the Kellogg, Merrill, and Robbins Fellows are evidence in that direction. Even though the time period is briefer (only about two weeks), the programs of certain institutions such as those represented by the "Tower Room Scholars" (Union Theological Seminary in Richmond), the "Orville Watson Fellows" (Bexley Hall, Rochester, N. Y.), and the "Seabury Fellows" (Seabury-Western Theological Seminary, Evanston) point in the same direction. The supportive community would seem part of the sine qua non of an effective continuing education program, particularly as compared with other approaches, e.g., individual enrollment in a large graduate school.

3. A third factor constitutive of a successful continuing education experience would seem to be some association with, or in the setting of, a good university. In such a situation there are opportunities for, even invitations to, confrontation with the world of contemporary knowledge. Available are scholars in secular disciplines and, frequently, the most able representatives of today's religious thought and practice. University departments of religion or divinity schools often have a rich pool of leaders in contemporary theology and allied disciplines. If continuing education is culturally oriented, as it should be, as well as theologically sophisticated, church institutions must provide exposure to the common intellectual concerns of our time. The single, isolated, and academically insulated school, even though it be geographically located in university centers, has only meager fare to offer the hungry minister who seeks to maximize his professional study.

The logistics of intercultural and interdisciplinary personnel and facilities vary with the situation (and the continuing education institution) and they are never easy. In some instances intercultural experience is more readily found in agencies of the larger

community rather than in the groves of academe. This implies that a university setting in and of itself is sometimes not enough; a university which is community conscious and in a metropolitan area is indicated.

III

Up to this point our inquiry has been mainly in terms of the agencies for continuing education and of the programs which are, or may be, offered by the various institutional mediators of education for the clergy. The most important, and in some ways the least known, factor in the overall problem is the individual clergyman, his needs and motivations. Too often these have been assumed without much consultation with the prospective student.

Perhaps, this lofty sense of omniscience held by faculties, administrative officers, and denominational bureaucrats has seemed to be justified because in many cases there has not been sufficient self-knowledge, or capacity to set developmental goals, on the part of the individual. The lack of any profound self-understanding and its insights into the necessary next steps in growth, professional and personal, has indeed encouraged a certain faddishness in educational offerings and approaches.

Time was when all the clergy who were "with it" plunged into educational psychology. Then came, in order, supervised clinical training in counselling, principles of group leadership, sensitivity training, urban ministry problems, social confrontation and conflict labs, etc., etc. Each had the inherent appeal of novelty as well as a tendency toward overstated claims to be the ultimate wisdom. The fate of many of the clergy in recent decades has been to run at full speed in order to keep up with the clerical Joneses.

A. 1. Reference has been made more than once to the dichotomy built into continuing education by the emphasis on <u>either</u> the normative theological disciplines <u>or</u> the functional aspects of ministry. As far back as 1956 this was recognized by Samuel Blizzard in his now famous report (<u>Christian Century</u>, April 25, 1956, Vol. 73, pp.508-510).

This split has been reinforced by innumerable surveys of ministers, most of which point in the same direction: a sense of inadequacy and frustration to be overcome, it is to be hoped, by development and sharpening of professional skills.

A canvass of over 3000 assistant pastors in the Roman Catholic Church leads Fr. Fichter to conclude:

"The central finding here is that these respondents report inadequate career prepar-

ation for the very functions that absorb most of their time and energy. They are constantly dealing with people, counseling them, serving them as other Christs, and yet they complain that they had practically no training in social relations." (America's Forgotten Priests: What They Are Saying).

Reuel Howe reported in 1965 on the desires of 1600 clergymen of various denominations: "The functions of the ministry that they most want to work on are: counseling, training of leaders, leadership of groups, preaching and teaching."

The same point is made in Ministry for Tomorrow: "Questioned as to their present needs, the ministers desired more practical training, more help in the skill and art of interpreting the ancient faith for new times and more study of sociology, psychology, and modern culture."(p.117)

One of the more recent, although limited as a sample, studies is that of Donald Ehat who made a survey of 60 United Church of Christ ministers in the Boston area (1966). The felt needs that predominated were "adult education competencies".

An illuminating discussion of the apparent conflict of interest in this area is that of Thomas W. Klink of the Menninger Foundation. His paper at the National Consultation on Continuing Education for the Ministry (1964) foregoes the usual terminology of theory or content versus practice or skills. He prefers to use mercantile language in an analysis of motivation for continuing education.

It is Klink's contention that there are two types of motivation for continuing education as distinguished from seminary training. (The familiar statement is:"Education for professionals is different from professional education.") The two approaches, as defined by Klink, are "the buyer-seller" and the "buyer-supplier".

The "buyer-seller parallels the normative approach in which the experts decide what product will sell and then proceed through advertising, rewards, and Big Names to make it attractive to the potential buyer. The other approach, "buyer-supplier", is where the "supplier", that is the educational agency, works to discover the needs, felt and unfelt, of clergymen and then endeavors to "respond" to those needs. After this a learning "contract" is arranged by mutual consent of the "student and the educator". It is obvious

that Klink prefers the latter method. In any case, it removes the educator from the invidious position of being a unilateral legislator of what is normative. No longer is the teacher(s) in the role of salesman for goods which they have previously determined are to be offered: take them or leave them.

Although much of the evidence seems to support the view that professional skills are foremost in the area of conscious desires of ministers, the normative disciplines of biblical, historical, and theological study cannot be entirely dismissed. (The distinction between "normative" and "functional" as used in this report is greatly, but not wholly, dependent on the discussion of Seward Hiltner: Ferment in the Ministry, 1961.) If one conceives the traditional areas of theological study as the context within which the ministerial functions are carried out and, the obverse side of the coin, thinks of professional demands of the ministry as the area within which the normative or "control" (to use Ehat's word) is made meaningful, then we can see that the relationship is mutual interdependence. Continued honing of techniques without reference to goals, objectives, or ideals that characterize the Church and its Ministry becomes a self-defeating activity, subject to the law of diminishing returns or counter-productive expenditure of energy.

It should be noted, moreover, that there is involved in this debate a hidden element that leads to over-simplification and an excessively sharp contrast between "content" or "theory" and the "practical". Referred to here is the occasionally overlooked need for personal development. There should be included here the need for understanding who the minister is, within the context of the Church, and not merely preoccupation with what he knows and how he functions.

Eugene Carson Blake resorts to somewhat old-fashioned, if not quaint, language to make his point that the profile of the modern minister includes not only skill and learning but he is also "pious", "moral", and "humane". (Consultation, 1964). As has often been said: "There is at the heart of modern man a roaring vacuum". This is no less true of the clergy.

The needs to be met, in short, are not only the felt or conscious desires for development of the professional skills but also the meaning of Christian tradition in contemporary

terms and personal, spiritual growth.

B.1 The first step in continuing education of the clergy is their self-evaluation. This has become increasingly recognized; so much so that some institutions encourage a rigorous effort in that direction prior to admission to their programs. There are now a number of such forms in circulation. (The guide developed by the Ecumenical Center at Yale is a good example.) It is more than likely, however, that some help and guidance from the staff of the continuing education center, or from denominational counsellors, will be needed to achieve clarification of long-distance goals. It is difficult enough to identify by oneself immediate steps and short range objectives. The danger here is that staff people, or even other advisors, will unwittingly impose their own institutional agenda on the minister seeking aid. The recognition of the risk may help to reduce it. (It is not without significance that the description of ministerial needs by continuing education personnel tends to be precisely those which are met by the counsellor's own agency!)

2.The second step is the identification and description of a rounded and coherent program of study. As has been suggested by Connolly Gamble, continuing education means a program of study and a study program. This somewhat epigrammatic statement does not need lengthy exegesis. It is sufficient here to note that Gamble is making two points which are more than verbal: (1) Needed is a continuous, sustained, and carefully planned regimen of study - not hit-or-miss or one-shot courses that may have momentary appeal but are not integrated in any pattern; (2) Needed, also, is serious, participatory learning - not "inspiration", nor conference occasions that rarely demand much personal involvement, nor dilettantish tasting a little bit here and a little bit there.

A striking and encouraging example of a continuing program that is not less than a year in its expectations is the Continuing Education program recently undertaken by the Virginia Theological Seminary in Alexandria, Va. and the Washington, D. C. area.

C.1. Questions are sometimes raised, and rightly, as to the motivations of clergy who seek further educational opportunities. There is involved here not only the degree of commitment to a continuing education program and the ability to profit much from same but also the real and unconscious motivations. Sometimes interests in these areas have as their

source career or identity crises. If such be the case there is no good reason why they should not be admitted and become consciously a part of the minister's motivation. In fact, it is just here in the effort to meet the needs of ministers as they move through the crises inherent in professional development that interior reinforcement of the desire for further training, education, and growth may be most justified.

The Presbyterian Church has tried to aim its continuing education programs at those career periods which it terms "young pastors" (after about 3 years in the ordained ministry), "mature pastors" (after about 30 years and moving toward retirement), and "experienced pastors" (after about 15 years and facing the "mid-career crisis"). It is too early to evaluate the effectiveness of this three-pronged approach but the effort to meet specific and identifiable needs is commendable. And, one can readily appreciate the inner factors for strengthening programs designed to fulfill particular demands arising out of career stages. Of great significance in this whole approach is the recognition that the focus should not be institutional objectives but the development of the minister in his "habits of reflection, study, and creative leadership".

2. There are also exterior ingredients in the mix that are constitutive of the motivational pattern. Some of these are to be found in the authority of regional or hierarchical jurisdictions (bishops, presbyterate, district Superintendents, etc.).

Perhaps one of the most promising efforts of today is the formation of The Academy of Parish Clergy. All members will be required to take each year "fifty clock hours" (about 2 weeks) of approved study. There will be a triennial evaluation of each member and continuing association with the Academy will depend in large part on fulfillment of educational expectations. The purposes of the Academy include also clarification of the vocation and role of parish clergy, motivation of congregations to encourage their pastors in professional growth by giving them both time off and financial assistance, and the encouragement of educational institutions and para-academic agencies to offer courses to parish clergy at convenient times and places.

CONCLUSION

Surely, continuing education for ministry must be regarded as a top priority for denominational boards and executives (national and/or regional). In fact, the present debate about the curriculum and educational approach of the seminaries is futile until some goals or objectives are clarified in terms of the nature of the ministerial role (professional and personal) and of its functions. Seminary training must be qualified or conditioned by our understanding of to what it leads, not only in regard to the components of ministerial activity and the ministerial "persona" but also in regard to continued training. Clearly, any theological school that pretends to provide the whole of ministerial wisdom and practice within a brief three years is deceiving itself as well as others. It should not even be attempted, and it need not be if the seminary years are defined as preparatory for a lifelong educational program.

Although it has been argued that the agencies for continuing education should be the seminaries (preferably in clusters with a cooperative program), the universities, and a few para-academic centers, this is not to disparage the possible, even utterly necessary, contribution of denominational - national, regional, or local ecclesiastical - jurisdictions.

A. The field of continuing education for the ministry is just at its beginning and only gradually are its problems being identified and described. This process of questioning and research probably can be done better outside of the actual institutional contexts. Not a few attempts to answer the underlying questions have been undertaken by S.A.C.E.M. (Society for the Advancement of Continuing Education for Ministry). These include such queries as the following:

(1) What are the goals and directions of continuing education?
(2) What are appropriate motives for continuing education on the part of the minister? On the part of the institution offering a program of study?
(3) What can be done to create or encourage a supportive opinion among denominational officials? Among church members generally?
(4) What should be the specific responsibilities of denominational agencies and how should these be related to the responsibilities of the educational institutions?
(5) Is it possible to develop evaluative criteria that would guide national boards as well as individual ministers in the backing of and participation in the few out of the many and varied continued education programs?

Some of these questions were formulated quite early (1960) in the continuing education movement by Connolly Gamble though not with the precise wording used here.

B. Even this early in the rapidly developing field it is possible to suggest needs which can best and most properly be met by denominational or interdenominational boards.

(1) Publicizing of evaluative criteria for the benefit of all involved in the process of continuing education. It has been proposed, for example, that the agencies offering programs be characterized by the following:

(a) Adjunct of established educational institutions
(b) Interseminary or interdenominational structure/administration
(c) Adequate library for loan to extra-mural students
(d) Residential study of at least two weeks per year
(e) Follow-up through directed reading and study programs and regularly scheduled return of students to the institution for consultation, etc.

(2) A second area of thrust for denominational mobilizing boards would be the necessary financial support on national and regional levels to underwrite the expenses of approximately 10% of the ministry in any given year. The total required adds up to massive sums of new money. Parishes and other local institutions need to commit their resources up to the equivalent of at least 2 weeks' salary and to make available time, exclusive of vacations, for their professional leadership in about the same proportion. The development in the parishes of a climate favorable to continuing education can better be undertaken by an "outside" body and not left to local pastors.

It cannot be expected that the seminaries which are already under a staggering financial load can assume the cost of continuing education. In any case, the seminaries cannot in good conscience divert their funds, which have been almost wholly given in the past for theological preparation for the ministry, to continuing education of the clergy. If the theological schools can work in concert with denominational, interdenominational, regional boards, etc. by making available their physical plants, some time of their faculties and administrative officials, therein will be the largest possible contribution from the seminaries.

(3) An even more active role can be played by the various boards, commissions, or committees. That would be to act as intermediary or "broker" in bringing together the educational institutions, and para-academic agencies (M.U.S.T., the Urban Training Center in

Chicago, and the Institute for Advanced Pastoral Studies are cases in point.), that are qualified to provide a study program of high caliber and the clergy, either as individuals or in regional or jurisdictional groups. Many in the ministry are not now in a position to assay the offering of the multitudinous "continuing education" agencies. (Quotation marks are used advisedly because all too much of the present institutional efforts fall far short of academic respectability.) At the same time, some of the most promising programs today, through a failure in communication or by accident, are not known to inquiring and interested clergy.

Moreover, the "accreditation" or "certification" of study programs had better be undertaken by independent groups or associations, for example: the "Academy of Parish clergy"; or denominational boards - the "Board for Theological Education" of the Episcopal Church and the "General Division of Vocation and Ministry", United Presbyterian Church; or interdenominational agencies - S.A.C.E.M.

Of necessity this paper is a "progress report" because the continuing education scene is constantly changing. Continuing education is a movement; it is in motion, therefore. This study could well be obsolete before its results are circulated. Moreover, by intention there are two substantive omissions in this discussion: (1) Theological education for the laity; (2) Professional degree programs for the clergy.

At the most, this report may focus attention on the necessary next steps if continuing education is to progress the next 10 years as it has the past 10 years - the often quoted and, for its time, definitive "Gamble Report" was only in 1960. At the least, this study can be regarded as a sampling of the content of a rushing stream.

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